

Ki te hoe Ngā Iwi o Niu Tīreni



Ngā Iwi o Te Tai Tokerau – Northland Region

Nā Ngaroma Williams, Rotu Mihaka & Awhi Clarke

Please note: Boundaries are still being determined. Therefore, within iwi boundaries there are often further smaller iwi.

<https://ako.ac.nz/ki-te-hoe-indigenising-practice>

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Ngā Iwi o Te Tai Tokerau



<https://www.tkm.govt.nz/region/te-tai-tokerau/>

Te Hiku o te Ika a Māui: Ngā Iwi E Rima



Waiata of these iwi with their pūrāku captured in here

Te Hiku o te Ika a Māui also known as Muriwhenua (the far North of NZ) has five principal iwi (the Māori people of a specific area).

Pepeha and Waiata

Nā Keita Te Moananui

E rima ngā iwi o te Hiku o te Ika a Māui
E rima ngā iwi o te Hiku o te Ika (hei auē)

Anga atu ō kanohi ki ngā wai o Tokerau
Māmaru te waka, ko Parata te tangata
Ngāti Kahu te iwi e
Ngāti Kahu te iwi (hei auē)

E huri tō waka ki te Hauāuru
Te iwi whānui ko Te Rarawa
Ko Tinana te waka, ko Tūmoana te tangata e
Ko Tinana te waka, ko Tūmoana te tangata (hei auē)

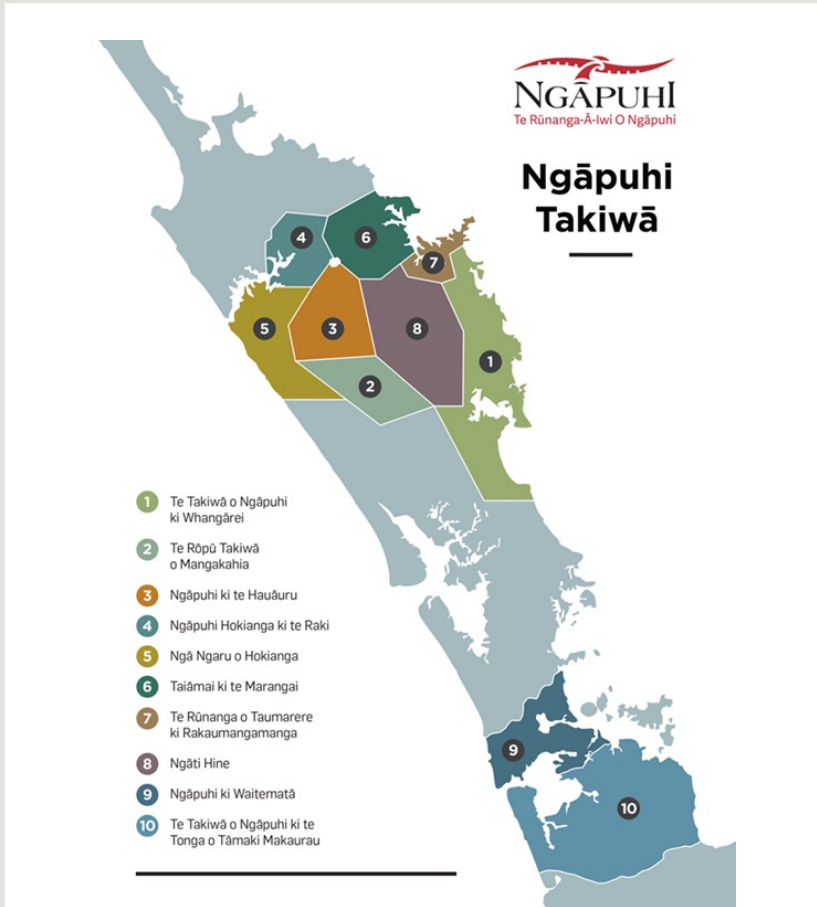
Titiro whakamua ki roto Waimanoni
Ki te Hiku o te Ika a Māui
Ko te iwi Ngāi Takoto he pai nei
Ko te iwi Ngāi Takoto (hei auē)
Māmari te waka Ruanui te tangata
Ko te iwi whānui ko Te Aupōuri
I tohua e Kupe hei ara hokianga e
I tohua e Kupe hei ara hokianga (hei auē)

Ngāti Kurī te iwi, Kurahaupō te waka
I ū mai ki Takapaukura
Ko Pōhurihanga te tangata Rangatira e
Ko Pōhurihanga te tangata Rangatira e

E rima ngā iwi o te Hiku o te Ika a Māui
E rima ngā iwi o te Hiku o te Ika (hei auē)
Tīhei mauri ora
Hī auē hī.

NB: This waiata talks about the five iwi of the Far North and identifies their waka (canoes), chiefs and boundaries.

Ngāpuhi Iwi



<https://ngapuhi.iwi.nz/takiwa/>

Ngāpuhi is the largest iwi (tribe) in Niu Tīreni (Aotearoa New Zealand). Their whenua (traditional lands) are in the Northland province of the North Island known as Te Tai Tokerau, which extends from Hokianga Harbour in the west to Bay of Islands in the east and to Whāngarei in the south.

Ngāti Hine



The traditional lands of Ngāti Hine were identified by Maihi Kawiti as “Te Porowini o Ngāti Hine - the province of Ngāti Hine” in 1878. From Rakaumangamanga in the east, to Manaia in the south and Te Tarai o Rāhiri to the west. Ngāti Hine descends from a female ancestor, Hineamaru, a great granddaughter of Rāhiri, who settled in the Waiomio Valley, near Kawakawa.

Whakataukī

Ngāti Hine Pukepuke Rau

Ngāti Hine of a hundred hills

This whakataukī speaks of the geographical features which constitute the landscape of Ngāti Hine but also contribute towards the mentality this iwi possesses in expressing Ngāti Hinetanga. In comparison to many other iwi of Niu Tīreni, tō tāto mita he reo tino rerekē, ki wētahi atu (our dialect is quite distinctly haphazard). Ngāti Hine employs extensive use of transliterated or borrowed words from the English language. An example: wharō, which when pronounced should sound like floor because it is. In contrast to the mainstream Māori alphabet, they also use ‘s’, for example: “e koe, sweepi sweepi te wharō”. Other kupu include:

iāna/yāna	to yarn
rīti	to read
sīra	sheila or partner (non-gender specific)
parata	brother
tita	sister
unkara	uncle
wheketere	factory
lerō/yero	yellow
parū	blue
kirīni	green
And perhaps most suspiciously... pinkipinki	pink

With the passing of kaumātua (elders), a great deal of transliterated kupu were lost. These kupu allow Ngāpuhi iwi to remember their absence and re-invoke their importance in the daily lives of the iwi. It is also known that Ngāpuhi drop the letter 'W' in te reo Māori words, for example, whakarongo mai (to listen) in the Ngāpuhi dialect is 'hakarongo mai'.

Ngāti Hine/Ngāpuhi (Northland) by Piri Tohu

He Waiata – Songs

These are two well-known waiata that ngā iwi o te Hiku o te Ika and Te Tai Tokerau sing:

Ngā puawai o Ngāpuhi

Nā Piripi Cope

Whakarongo mai ki te reo e tangi nei
E ringihia mai ana mai i aku kamo ngā roimata e
Whiti mai te ra ngaro ana te mamae
Ngaro noa te pouri kua e mau riri anei ano he rā

Maranga mai e te iwi, o ngā hapū Ngāpuhi
Kia mau kia a ū kia pūpuri ai, ki ngā akoranga nui.

Takahia te ao ka kitea te iwi
E tū tangata mai tātou ngā uri o rātou kua mene ki te pō
Tēnei te mihi ki ngā kaiāwhina e, ki ngā whaea ngā matua
anei ra ko ngā hua e puawai ana mai

Maranga mai e te iwi, o ngā hapū Ngāpuhi
Kia mau kia a ū kia pūpuri ai, ki ngā akoranga nui
Maranga mai, maranga mai, maranga mai

Listen to the voice that is crying out and see pouring out from my eyes the tears. But as the sun shines the pain disappears and the sadness falls way, don't hold any anger for this is another day. Rise up all of you the subtribes of Ngāpuhi and hold firmly and securely and forever to the great teachings.

As you travel the world, it will be seen by everyone that we are people who stand proud, we, the descendants of those who have been lost in the night. This is the thanks

we give to you, to our aunts and uncles, mothers and fathers. Here we are, the fruit of your labour blossoming before you.

Rerenga Wairua

Rerenga wairua tēnā whakarongo mai
Papaki tū ana ngā tai o Te Tokerau
Ueoneone rā he tangata Rangatira e
Nō te Aupouri Ngāpuhi nui tonu e
Taku ara taku mana he wahine whakaiti
Reitū te wahine nō Tainui waka e
Nāna e mārena ko Ueoneone e
Ka puta ka ora tātou ngā uri e
Nō reira e te iwi kua mutu ra ngā mihi
Aku tangi kōrero aku tangi tikanga e
Noho iho e koro ko Ueoneone e
Ngā manaakitanga o te hunga runga rawa e

Fly now and listen to this, the tides of Tokerau are crashing on the shore. There is Ueoneone, who was a great leader. He is from the Hokianga of the great and strong Ngāpuhi.

My path, my strength leads to this woman of humility. Reitū is this woman belonging to Tainui waka. It was Reitū who married Ueoneone, and from their descendants are we who live today.

As such, our story is finished, my story of tikanga has been called out, lie still my tupuna Ueoneone, being looked after by those above us all, the spirit flies the path of the departing spirits.

